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lions more of economic loss in some years than in others, and which strongly affects the optimism of the enterpriser, his inclination to expand his plant, is the prime cause of our cycles of expansion and depression. Huntington supports his thesis with no such detailed monthly data as Hansen, but covers the many years and major cycles between 1870 and 1913, while Hansen's brief and small cycle-and-a-half can prove nothing fully. , Huntington's thesis has received excellent confirmation in the years since it was written, the broncho-pulmonary period of 1918 having been followed by depression three and four years later, just as demanded by the theory, and as happened, *e. g.*, after the influenza of 1890-93. Another confirmation has been the world-wide extension of both broncho-pulmonary illness and the subsequent industrial stagnation, which affected even France, a country previously little subject to fluctuations in either health or business.

S. C. GILFILLAN.

University of the South.

THE INTERNATIONAL MOLDERS' UNION OF NORTH AMERICA. By Frank T. Stockton, Ph.D. Baltimore: The Johns Hopkins Press. 1921. Pp. ix, 218.

As a valuable type union for study Professor Stockton has selected that of the men who make our castings—a conservative union in an old-fashioned skilled craft, a union with well-established governing conditions, elaborate and powerful organization, 75,000 membership, unrestricted admission, high dues (60¢ weekly in 1917), aggressive in action though conservative in policy. Regularly administered with well-tried machinery, the days are long past when the devoted father of the union, Sylvis, in the 60's, declared that—

“should the emergency demand it he would lay the constitution on the shelf and do what seemed necessary to save the organization, believing it were better to have an organization without a constitution than a constitution without an organization.”

Particularly notable has been the union's latter-day success in preventing the curse of outlaw strikes; the International has become so powerful, its local charters so valuable, its discipline

so stern and invariable and its strike-pay so certain and liberal in every approved contest, that it no longer pays any shop or local to defy the international officers, so that the outlaw strike is unknown. Agreements are made and kept, and authority is in the hands of the central officers, with salaries from \$2,000 to \$3,750 in 1917 (not enough, indeed, for men with such responsibilities, but hiring far better thinking than the crowd enthusiasms of unlearned workingmen). The common idea that union leaders should not be lawyers lording it in luxury over poverty-stricken workmen is always repeated through thoughtlessness and started through malice. Your bondholder in a concern employing 75,000 workmen would hardly want the concern to be directed by a common workman with a \$1,200 wage. But if a *union* can be brought to ruin through making its ranks dissatisfied with the authority of superior men, so much the better, think the conservative majority of American industrial managers.

But not all. A brilliant success in the new order of coöperation between employers' association and trade union in the control of an industry, by constant friendly adjustment and no strikes, is afforded by these Molders and the Stove Founders' National Defence Association. Founded in 1886 to combat the union, the association soon learned through a disastrous struggle to respect the union's strength, and *vice versa*. In 1891, therefore, the two armies agreed to have all their future disputes settled between their respective officers, or by a conference committee, the first such agreement in America. They have never had a strike since, and the agreement has grown, while unwritten laws, especially of conciliatory give and take, have wrapped it firmly about, and unionization, with the consent of the foundry owners, has been extended to almost all shops making stoves or furnaces. No outside arbitrators are called in, for such are always more or less ignorant of the industry, and encourage rash demands from both sides. Six against six the conferees sit down yearly to discuss all the policies of the trade in North America, and to decide them by vote. Someone always gives in, so the wisest course usually wins, and peace always.

The stove-founding industry has the advantage that the molder's work is highly standardized, helping national agree-

ments and making piece work customary. Piece work is, of course, always objected to by unions, but here, with rules enforced against self-overworking, it seems to operate well, for diligence without the destruction of health. And the absence of any labor monopoly, save the limited ones of the competing non-union shop and the possible strike, has prevented any artificial raising of wages, beyond the normal amount which labor of the molders' degree of skill would naturally receive. In the machinery and jobbing branches the lack of standardization, together with an intolerant attitude in the managers and the presence of many small concerns (always the most opposed to unionism) were probably responsible for the failure of a similar agreement, after it had functioned for five years.

The history of the molders' union reveals the usual progress in discipline, solvency, control of the industry, intelligence of outlook, toleration of machinery growing even to approval, direct legislation, complexity in organization, specialization within the craft, extension of the union toward the industrial rather than craft basis, though it remains a craft union, coöperation with the employers and with other unions, and similar progress in organization, honesty and toleration among the employers.

The union has always stood for a four-year apprenticeship and an all-around training in the craft, while lately it has favored trade schools in addition,—not an instructor *in* the shop, but rather the mixing of apprentices among journeymen “that they may learn the principles of unionism as well as molding”. Much technical rather than academic education would be inadvisable, here as in most other trades, since the average journeyman molder stays in the trade for fewer than sixteen years, so that the union has consented to one apprentice for every five journeymen. Wherever the workman must or will change his trade from time to time, as in most crafts, to teach him a trade is to teach him to be out of a job, while a general education will always be useful to him.

Intelligence in the modern molder is indicated by the fact that some of these chapters have served for publication both among Johns Hopkins Studies and in the *International Molders'*

Journal. The study is historical chiefly, from the origins in 1833 to 1917. It is regrettable that it was not brought up to date before being printed. The book strikes us as *too* historical; we care to understand what the union is to-day alone; the past is useful to illuminate the present, but the present is quite as much illuminated by the present—by the needs, desires, forces, equilibria, resistances, which operate along with tradition to make things as they are, and to control what they will be, or might be made.

S. C. GILFILLAN.

THE LAST HARVEST. By John Burroughs. New York and Boston: Houghton Mifflin Company. 1922. Pp. x, 295.

Perhaps the last literary efforts of a distinguished and well-beloved octogenarian are always worth preserving, if only to show how thinking old age, that retains some of its freshness can be the symbol of immortal youth.

The studies on Emerson and Thoreau are, of course, well worth while, because these men have a perennial value that the loving, though critical appreciation of a John Burroughs can only enhance.

The essay entitled "A Critical Glance into Darwin" has the merit of meeting the popular interest of the moment, and of pointing out the 'better way' of criticism when one is dealing with a great man.

This sentence about Emerson is quite quotable:—

"Emerson was a preacher without a creed, a scholar devoted to super-literary ends, an essayist occupied with thoughts of God, the soul, nature, the moral law . . . always the literary artist looking for the right word, the right image, but always bending his art to the service of religious thought." (p. 19).

The book is indexed, and has a preface by Clara Barrus.

T. P. B.